

A
TESTIMONY

CONCERNING THE

WORKS

OF

THE LIVING GOD

BY

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OR

THE DOCTRINE OF THE TRINITY OF GOD
THE DOCTRINE OF THE DEITY OF CHRIST
THE DOCTRINE OF THE DEITY OF THE HOLY GHOST

Translated from the Latin of the Author
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TO THE READER

Worthy Reader,



V Whosoever thou art, If thy Soul is wrapt up in that Love that is in God, O then that I may know thee a Fellow-Citizen in that House whose Builder is the God of Heaven; and now unto that Witness that God hath placed in thee, do I recommend this following Testimony, which I have written concerning the Works of God; whose Works have always, in every Age and Generation, been so amongst Mankind, that all have been left without Excuse. And now, my Friend, although we may be but as Fools in the Eyes of the Wise and Prudent of this World, yet as we feel our Innocency to be so, as witnessing our Lives to be hid with Christ in God, we shall have cause to rejoyce. Therefore let us count it great Happiness to be accounted Fools for Christs Sake, and that because it is Life Eternal to suffer for the Sake of Christ. And now my Friend, O that we may stand fast in that Liberty wherunto Christ hath called us; That by Faith we may perform those Things which God requires of us. That we may not provoke him unto Anger, as those did that brought their Offerings unto the Lord, and Offered without the True Faith, therefore were Rejected, and the Anger of the Lord was kindled against them. And such was the State of the Scribes and Pharisees, whose Righteousness was Rooted in Darkness and therefore their Fruits were not of tender Love, but were Fruits of Anger: For their Righteousness being Rooted in Darkness, their Offerings were not acceptable to God; for they were in that State where in they had not the True Faith when they Offered their Offerings, and so their Righteousness was as Filthy Rags; and therefore except our Righteousness shall exceed theirs, we shall in no wise inherit the Kingdom of Heaven. Therefore let us look to our selves this day, and beware of the Leaven of the Pharisees; that we may witness the Righteousness of Christ Jesus, without which there cannot be known an Inheritance in the Kingdom of Heaven. O therefore that we may daily dwell in that Counsel which the Apostle delivered, that is, To put on the Lord Jesus Christ, and make no provision for the Flesh, to fulfil the Lusts thereof; for (says he) we know that if our earthly Houses of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, Eternal in the Heavens; for in this we groan, earnestly desiring to be Cloathed upon with our House which is from Heaven, if so be that being Cloathed, we shall not be found naked; for we that are in this Tabernacle do groan, being burdened, not for that we would be uncloathed, but Cloathed upon, that Mortality might be swallowed up of Life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the Earnest of the Spirit.

And so my Friend, that we may know our Lamps to be trimmed, that our Souls may be fited for inheriting the Kingdom of God; that when our Earthly Tabernacles are dissolved, we may truly witness the building of God, an House not made with Hands, Eternal in the Heavens. For it is true, that Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit incorruption. Therefore my Friend, Ob that we may keep upon our Watch, that our Spiritual Man may not be discharged with that Body of Flesh and Blood that is subject to Passions, which (as it said) cannot inherit the Kingdom of God. And now I beseech Almighty God, that he will prepare us for himself, so that our Lamps may be trimmed, that when the

shall Sound, and we shall stand before the Judgment Seat of Christ, and receive our Rewards in that day when the God of Heaven doth give unto every Seed his own Body. *And so with the Blessed Apostle, O that we may know the Lord Jesus Christ to be put on, and not to make Provision for the Flesh, to fulfil the Lust thereof,*

that we may be capable to receive every one that is weak in the Faith, and that not to Doubtful Disputations; for he that eateth, and he that eateth not, are both received. Therefore it is said, Who art thou that Judgerth another Mans Servant to

his own Master, he standeth or falleth; yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike: therefore let every man be fully persuaded in his own Mind. For as it is written, As I live (saith the Lord) Every Knee shall bow to me, and every Tongue shall confess to God. So then every one of us shall give an account of himself to God.

And now my Friend, I desire thy Care, that thou may'st diligently read over this following Testimony, and consider how the Work of the Lord hath wrought amongst the Sons and Daughters of Men from the beginning unto this day: and see how it was not any Work that Man could do of himself, by which he could come into an acquaintance with the God of Heaven; but it was by the Powerful Working of the Holy Spirit through Faith, that Man came into an Acquaintance with the God of Heaven, and in other way. And therefore that we may not build upon any works of our own; but that we may dwell in the Holy Spiritual Liberty, it concerns us to be careful, and not to make a shew in any thing relating to Worship. But as we certainly feel the Blessed Faith of Gods Elect to be with us therein. And now if any enquire what this Faith is, and what is the Power and Nature of it; Unto such let I. B's Testimony concerning True Faith, take place in Answer to their Query.

Faith is not an Historical Knowledge, for a Man to make Articles of it, and to depend only on them, and to force his Mind into the works of his Reason; but Faith is a One Spirit with God: for the Holy Spirit moveth in the Spirit of Faith. True Faith is the Right of God, One Spirit with God; it worketh in God, and with God.

It is free, and bound to no Articles, but only to the Right and true Love wherein it seeketh the breath of its Lives, Power and Strength; and lyeth not in humane Arbitrium Opinion or Conjecture. For as God is free from all Inclination, or Deviation, so that he doth what he will, and need give no account for it; so also is the True Faith free in the Spirit of God, it hath no more But one Inclination, into the Love and Mercy of God, viz. that it casts its willing into Gods willing, and to go out from the Syderal and Elementary Reason. It seeketh not to sell in the Reason of the Flesh; but in Gods Love, and so if it thus findeth it self, then it findeth it self in God, and to worketh with God, not as to Reason what that will, but in God, what Gods Spirit will.

And now he who is the Author of this Blessed Faith, which hath been testified of, Encrease our Faith in Him, is the Desire of thy Loving Friend,

A

TESTIMONY

Concerning The

Works of the Living God,

This is unto all People that desire to witness the Benefit of
the Coming of Christ.

Dear Friends,

I Feel a Concern upon my Spirit to write unto you whose Desires are after the Lord, and to give you an account of my Faith concerning some of the Mysteries of Gods Workings, who in the Beginning Created the Heaven and the Earth, and the Generations of them, and behold it was a very Good: and then said, Let us make Man in our Image, after our Likeness. From whence it is to be understood that Man was made in the Express Image of his Creator, (and so consequently he was perfect and very good) after his Likeness; For God Created Man in his own Image, in the Image of God Created he him, Male and Female Created he them; and God blessed them, and said unto them, Have Dominion over the Fish, and over the Fowls, and over every Living thing, and unto them was given every green Herb for Meat, and the things wherein is Life: then God saw that it was very Good: From whence it is written, All the Works of the Lord are exceeding Good.

But how Man was Gods Image after his Likeness, many have been, and are ignorant of, so that some have thought, that God hath a Body, with Hands and Feet, as Men visibly have; but they have been, and are mistaken, not understanding the Mystery of the Powers that bare Record in Heaven, after whose Likeness Man was created.

But Blessed be God, many have been made wise, and have understood the Mystery of the Powers of those that bare Record in Heaven; from whence doth say that Holy Man of God, whose Spirit was Enlightened, who was made wise unto Salvation, in the Wisdom of which he said, *They there are three that shall be here Record in Heaven, The Father, The Word, and the Holy Ghost; and these three are One.* In Testimony thereunto I do acknowledge that this One, is the Lord God, that is one Lord; who fills Heaven and Earth; whose Presence is in and through all Places; this is the Almighty God that is infinite in

deed, which is Endless, and is without End, Number, or Measure, but is from Everlasting to Everlasting Unmeasurable; this is the Only Good, who is perfect in all his Works, whose Works are Good, and Man being his Workmanship, Created in his Image: unto Good Works, he was made capable to dwell in Heaven with his Maker; from whence it is said, *That our Conversation is in Heaven.* This was spoken by the Apostle, meaning himself and those who were redeemed from minding Earthly things, but had *their Conversation in Heaven, from whence they look't for the Saviour, the Lord Jesus Christ,* Phil. 3. 20. And read vers. 21. Which is necessary to be observed by every one whose Conversation is in Heaven. So now observe that it was the Image of God that Man was made in, whereby he was capable to dwell in Heaven, and to bring forth Fruit according to the Will of God, for he was Planted a Noble Plant, a Tree that was good indeed, and was capable to bring forth good Fruit.

Object. But how was Man the Image of God, after his Likeness; Seeing God is Almighty and Infinite in and through all Places?

Answer. The Apostle with those who were Redeemed, said on this wise, *Our Conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the Workings, whereby he is able to subdue all Things unto himself: this is, The Christ that is the Light of the World, in whom is Life, whose Life was the Light of Men, who was glorified with the Father before the Foundation of the World was laid. This is he, Who being the Brightness of the Glory of God, and the Express Image of his Person; that sat down on the Right Hand of the Majesty on High, who by an Inheritance, hath obtained to be called the Son of the Highest. This is he in whom Man was chosen before the Foundation of the World, that he should be holy and without Blame before him in Love.* Here it was that Man was predestinated unto the Adoption of a Child, unto him who is the Express Image of his Fathers Person, being the Brightness of his Glory. So Man being chosen in Christ to be holy, and without blame before him in Love, it was herein that Man was the Image of God, and after his Likeness; For God is Love, and he that dwells in Love, dwells in God, and so is in his Image. And now to the further answering the Christian Enquirer, Let me say, That God that is Almighty and Infinite, It was by him that Adam was made a Living Soul, whose Spirit was the Candle of the Lord, as it is said, *The Spirit of a Man is the Candle of the Lord.* And if so, then his Spirit being Lighted by God, it is certainly like God, for God is Light; and this was the Man that was Created in Gods Image; *Even in the Image of God Created he him.* But Man being a Creature, although in the Image of God, his Creation will not admit to say, that Man in himself is Infinite; for there is but one Infinite Being, which is the God of the Spirits of all Flesh, who made all Things, who is Lord of Heaven and Earth, and hath made of one Blood all Nations of Men, who is not far from every one of us; for, as it is said, *In him we live and move, and have our Being, for we are all of his Off-Spring.* (So now observe, that as Man is the Off-Spring of God, so he is the Image of God) but as Man is a Creature, he is not Infinite, for Man is a Cre-

ated Being, that is comprehended by the Infinite Creator, whose Understandings is Infinite, whose Judgments are unsearchable, and whose ways are past finding out; for of Him, and through Him, and to him are all things. For the Nations are as the drop of a Bucket; all Nations before him are as nothing; for he taketh up the Isles as a little thing. This is the First and the Last, and besides him there is no God. This is he of whom are all Things. For he Forms the Light, and Creates Darkness: He makes Peace, and Creates Evil. The Lord doth all these Things. This is the God by whom the Soul of Man was Created, and so came to have a Being, but the Created Being cannot be said to be Infinite, yet it may be said to have its Being in the Infinite Being; for the Infinite God, He is the Great Being of the Beings of his Creatures: He is Almighty, but the Creature is not Almighty, altho' he is in the Image of him that is Almighty: For to say there is Two Infinities, or Two Almighties, it would be great Confusion and Contradiction; for there is, and cannot be otherways; but One Infinite Being, which is the Almighty God; that is Eternal in Power, and Glorious in the Light of his Son; whose Wonders are made manifest by the Powerful Workings of the Holy Ghost. This is the God that is only Good, who is Light and Love, and as his Nature is only Light and Love, so was that man that was Created in his Image; he was in the Nature of Light and Love, by which he was capable to abide in Heaven with his Maker; and to have Dominion over the Heavens, the Earth, and the Generations thereof; and as he abode in this State, the Holy Spirit from above was his Cloathing, and the Wisdom of the Almighty, that rested upon him; and in this State he was not like unto such, whose Soul is pressed down with a Corruptible Body, and whose Earthly Tabernacle doth weigh down the Mind; Inasmuch that it miseth upon many Things. But he was as a Tree that's Planted by the Waters, that spreadeth out her Roots by the River, and shall not see when heat cometh, but her Leaf shall be green, and shall not be careful in the Year of Draught, neither shall cease from yielding Fruit.

So be it observed, that Man in the Beginning was Planted a noble Plant, a right Seed, that he might bring forth fruit in his Season, and his Fruit would be to his own Comfort, being brought forth by the Divine Workings of the Power of an Endless Life, the Strength of which causes an Acceptance, the Offering being allowed of and received by him whose Name is Jehovah, who is the Strength, the Song and Salvation of the Righteous. *Object.* Is it so that Man was Planted a Noble Plant, being Created in the Light unto Good Works, How comes it to pass, as it's written, That all Mankind by nature, are Children of Wrath, and under Sin, and are become filthy, in the way of Destruction.

Ans. The Holy Ghost doth say, That God is Light, and in him is no Darkness; He is Love, and in him is no Fury. And now Man being Created in his Image, the Question is, How are Men by Nature Children of Wrath. To the answering of which, it is needful also to observe, that the Holy Ghost doth say, That God is a Consuming Fire, (whose Vengeance is an Eternal Fire). Who cometh

forth with Fire, and with his Chariots like a Whirlwind, to render his Anger with
 ry. Wherefore it is said, *Pour out thine Indignation upon them, and thy
 wrathful Anger take hold of them.* From whence is to be understood, that the
 Wrath of God is Eternal. But mind, it was not a Consuming Fire, or Wrath-
 ful Anger reveal'd, until the Angels Sinned, &c. Whose Disobedience caused the
 Judgments of God to be revealed and executed in Anger with Fury, and with
 Flames of Fire, &c.

And now as concerning Mans Fall, the Scripture is not silent, but doth testify
 that Man was Planted a Noble Vine, Holy, a Right Seed in the Heavenly Power
 whereby he was capable to abide under the Government of him that is the
 the Ruler in Israel, whose goings out have been of Old from Everlasting.

But Man became a Degenerated Plant, of a strange Vine; or as it is said
 turned into the Degenerated Plant of a strange Vine; and so is become a strange
 Plant, and a Branch that bares not good Fruit; and therefore the Ax is laid unto
 the Root of the Trees, and every Tree which bringeth not forth good Fruit, shall
 be hewen down, and cast into the Fire.

Is not this the Fire of Eternal Vengeance that causeth Indignation & Wrath, Tor-
 mentation, and Anguish upon every Soul that doth Evil. And now observe, that when Man
 turned from under the Government of the Heavenly Power, his Soul came to
 that which was Evil; For his turning from under the Government of him

whom is (Glory, Honour, and Peace) was his Evil, and
 * Which was Gods therefore arose in his Soul * Indignation, and Wrath, Tribu-
 Wrath Revealed. lation and Anguish; under which four Woes his Soul was
 chained down, wherein he fell into the way of Destruction

and Misery, being turned into a Degenerated Plant of a strange Vine, and so by
 Nature he became a Child of Wrath, and was under the Snares of Darkness. For
 Adam falling from the Image of Light and Love wherein he was Made and Placed
 by God Almighty, he became ensnared under the Chains of Darkness, and by his
 heavy Fall he sunk into the Prison House of Death, and became Subjected also to
 Vanity.

And the Reason only was, because he went out of that Order wherein he
 was, placed by God Almighty; this was his sin, and great was it indeed,
 so that he was changed, and instead of Light, Darkness was his portion, and
 he became a Child of Wrath, and the Day of the Lord became Darkness unto him,
 and he became wholly a Stranger to the God of Light and Love, in whose Image
 he was Created.

Thus, By one man's Fall, Sin entered into the World, and Death by Sin, and
 Death passed upon all Men: For both Jew and Gentiles are all under Sin. For
 this is that State wherein all are now out of the Way, wherein, there is none Righte-
 ous; there is none that doth Good, no notions of Right, no sense of Righte-
 sinned, and come short of the Glory of God. So that consequently, all are, by Nature,
 Children of Wrath, under Death and Darkness. And here was the Wrath of God
 Revealed upon Man, and his Judgments executed in anger, in Fury, and in fire
 Rebukes. But observe, as above; That, As God is Light, and in him is no Dark-

ness; So, He is Love, and in him is no Fury; (He is unchangable, one pure divine Being, of Light and Love, Eternal.)

Object. Is it so that God is one Unchangable Being, of Light and Love; How then can it properly be said, That he is a Wrathful Angry and Furious God, and how it that is he Reserves the Creature in Darkness?

Answer. To say that in God dwells Fury, is contrary to that Scripture that saith, *Fury is not in me.* To say that in God dwells Darkness, that is contrary to that where it is said, *In him is no darkness at all.* Therefore it is to be observed, that when God is called, *A wrathful, Angry, and Furious God,* and doth reserve the Creature in darkness, *Executing in him Judgments in Anger, in Fury, and in Furious Rebuke, pouring out his Indignation upon them, and taking hold of them in his Wrathful Anger.* This is that which is said, *The Lord cometh forth of his place, and will come down and tread upon the High Places of the Earth, and the Lord shall rise up as in Mount Perazim, He shall be wroth as in the Valley of Gibeon, that he may do his Work, his strange Work, and bring to pass his Act, his strange Act.* So now it is to be seen, that although God is Light, and in him is no Darkness at all: Although He is Love, and in him Fury doth not dwell; yet for the Transgression of Jacob, and for the Sins of the House of Israel, the Lord cometh forth of his Place, and through the Creatures Disobedience, he comes to be a furious God in the Creature; and a Day unto the Disobedient doth come, which is called, *The Day of the Lord, whose Day is a Day of Darkness, and thick Darkness.* This is the great day of Gods Wrath, which is Darkness, and thick Darkness indeed. So because of Sin, the Creature is bound under Darkness, and God brings to pass his strange Act; and he cometh forth of his place, and Reserves the Creature in Chains of Darkness, unto Judgment, &c.

Object. But now, seeing Man fell from the Station wherein he was placed by God, (and so was reserved in Darkness) and by his Fall Sin entered into the World, and Death by Sin, whereby Death passed upon all Men; So that by Nature all are become Children of Wrath, and subject unto Vanity; wherein Destruction is, and the way of Peace is not known. Therefore, whether or no God left Adam in this woful Estate, wherein he and all his Off-Spring should remain Children of Wrath for ever? Or whether or no he did visit him with his Love, by which he and his Off-Spring might come to know the Way of Peace again? Give an Account of thy Understanding concerning Gods Visitation unto Adam, and unto his Off-Spring; and write something of that wonderful way, Christ Jesus, in whom man was elected before the Foundation of the World was laid, &c.

Answ. After Adam and Eve had broken Gods Command, then the Judgments of an Angry God stirred in them; and unto them the Day of the Lord became Darkness; and therefore they were afraid, and they hid themselves, for they were ashamed, and that because they had lost the Heavenly Cloathing of Innocency, and the Light withdrew from them, and they remained in Darkness, and they were subjected unto Vanity: So that miserable were their States, like unto such in whom there was no Soundness, &c.

But the Voice of the Lord was into Adam in the Cool of the day: Where art thou? But they hid themselves from the Presence of the Lord: yet God found them out, and in Wisdom examined them, and God saw their Misery: and although he

wanted them not, yet in his Wisdom he did recal them, and in his Goodness he freely * promised unto them a Saviour; and that in saying, *The Seed of the Woman should bruise the Serpents Head.* This was the Promise of God, whose Promises are in him, yea, and in him, *Amen* for ever. By this Promise was the ingrafted Word Revealed; for he sent his Word that they might be healed. This Word is the Blessed Seed, that is the Advocate with the Father, Jesus Christ the Righteous One, who by his Blood washeth from Sins. This is the Word of Reconciliation. This is he that is the Propitiation for the Sins of the whole World. He is the way, the Truth, and the Life, of whom the Prophet witnessed, *That whosoever believed on his Name, should through him receive Remission of Sins.* This is the Wisdom of God. That is Righteousness, Sanctification, and Redemption unto those that Believe. Is not this the Promise that God made unto Adam, and God hath fulfilled the same unto his Children, as it is written, *He hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead.* From whence saith the Prophet, *The Lord is at my Right Hand, and I shall*

Psalm 16. 8, 9. not be moved, therefore my Heart is glad, and my Glory rejoiceth in *Flesh also shall rest in Hope.* This the Prophet spake, he being * *Dwell confidently* in the Living Hope; foreseeing the Power and Strength and Vertuous Hope that was by the Resurrection of Jesus Christ from the Dead. This is that Jesus unto whom all Power in Heaven and Earth is given, *That whosoever Believes on him should not perish, but have Eternal Life.* This is he that the Prophet spake of, saying, *The Lord himself shall give you a Sign; for behold a Virgin shall Conceive, and Bare a Son, and shall call his Name Immanuel.* Now it is to be observed, that the Word (which is Christ) did not only come in the fulness of time into that Body which was prepared of the Father, which was conceived in the Womb of the Virgin Mary; but at that instant, when God said, *The Seed of the Woman shall break the Serpents Head;* then was this powerful Work revealed in Adam and Eve, and was ingrafted in them to destroy the Word of the Devil. This was the Seed sown; or *The Leaven hid in three Measures of Meal;* or *The Faith likened unto a Grain of Mustardseed.* This is the Free Blessed Grace that brings Salvation that hath appeared unto all Men; for by this is God gracious: from whence it is said, *The Lord wait that he may be gracious, and therefore will he be exalted.*

And now it is my Understanding, that this Grace or Seed was Replanted in the Hearts of Adam and Eve after their Fall, and this is that which was sufficient to beget them into a lively Hope, and to cause them to say as the Prophet did, *My Glory rejoiceth, My Heart is glad, my Flesh also shall rest in Hope.* This is that Seed which hath been gladness unto the Righteous in all Ages, and have caused their Hearts to rejoyce, and have made their very Flesh to rest in Hope: they having

that True Faith by which they foresee the Power and Strength, and victorious
 Hope that was by the Resurrection of Jesus Christ from the Dead; for that Jesus
 in whom the Ancients did Believe, and had a Living Hope in; *It was whom God
 hath raised up, having loosed the Pains of Death, because it was not possible, that he
 should be holden of it.* From whence may be observed that Jesus Christ by the
 Power of his Resurrection hath opened a Gate for that which rests in Hope,
 to be delivered from Corruption, even into the Glorious Light of the Son; from
 whence is it said, that when this *Corruptible shall have put on Incorruption, and the
 Mortal shall have put on Immortality*; then shall be brought to pass the Saying
 that is written, *Death is swallowed up in Victory.* And now be it observed that this
 Seed, the Word of God hath all along knocked at Mens and Womens Hearts, cal-
 ling unto them, *How long will you love Sleepily, and delight in Scornful? Then ye
 at my Reproof; behold I will pour out my Spirit upon you.* O here is the Invitation of
 the Lord unto Mankind. O what Vessel can contain the Wisdom of her that ut-
 tereth her Voice in the Streets? who hath been a Place of Safety unto the Upright
 in Heart. O in the same other Blessed Call, *Praises* unto that God in whom he
 doth dwell, for his Love is over the Works of his Hands; and therefore when
 Man fell, the Invitation of his Love was unto him again; and those that heard,
 and do hear and obey, it is those alone that are Accepted; For his Love, by
 which Salvation is known, hath been offered unto all; for *Cain* heard the Voice
 of God through it, as well as *Abel*; For Wisdom uttered her voice unto him, but
 he was unrighteous, and therefore he went away from her in his Anger; he pe-
 rished also in the Fury wherewith he murdered his Brother: For God is a just
 God, and no Respector of Persons, and there is nothing wanting in him; for he
 loved the World, that he gave his Only Begotten Son to be a Light in the
 World, and to be his Salvation to the Ends of the Earth. Therefore all are left
 without Excuse, and if any Man perish, his Destruction is upon his own Head, and
 his own Burthen of Sins he must bear, therefore (while it is called to day) let none
 harden their Hearts; for God waits to be gracious at the Door of every Heart,
 none excepted: For the Way of Salvation (more or less, according to the Wil-
 dom of God) hath been all along preached unto every one of *Adam* Off-Spring.
 The Way was preach't unto *Cain*; but *Cain*'s unfaithfulness to it, that was the
 cause of his own Misery, he living in the Evil Imaginations of his Heart's Lusts,
 and corrupt Desires, his Offering was not accepted by God; for having not laid
 hold upon the Blessed Faith, he could not offer his Offering, so as to be answered
 by God, well done; but his Offering became his own Burthen. But *Abel* heard and
 obeyed, and by Faith offered unto the Lord, and he and his Offering were accept-
 ed, but *Cain* and his Offering were rejected; but he was not rejected from the
 the predestinate purpose of the God of *Abel*, whose Will it was, that man should be
 Sanctified: if so then he would not have said to *Cain*, *What dost thou offer, Sin is
 thy Dowry.* So *Cain* being rejected, it was in himself, by reason of his Evil heart;
 for God is but One, as it is said, *The Lord our God is one Lord*; this is he that is
 said to be God, and there is none God like him. And now, as he is Good, he doth

not fore-ordain Mans Destruction; but *O Man, thy Destruction is of thy self, but in Me is thy Help* (saith the Lord.)

And now observe, that from *Abel's Day* unto *Enoch's*, the Power of True Faith was offered unto the Sons of Men, and *Enoch* laid hold of it, and he pleased the Lord, and was Translated, being an Example of Repentance, &c. And from his day unto *Noah's day*, every one was left without Excuse, inasmuch that God shoured down of his Mercies upon them, and they did receive Good for Evil, and without question, they were by the Power of the *Promised Seed* forewarned of Disobeying what they knew or understood of an *Eternal Being*, and so were left without excuse.

But *Noah* was found Perfect, and by Faith he Offered, and was accepted by God, for he was a *Preacher of Righteousness*, and by his *Faithfulness*, the World was condemned by him; and God overthrew the *Old World*, for the wickedness of Man was great: But *Noah* by Faith, found Grace in the Eyes of the Lord, and therefore in the time of wrath he was taken in exchange for the World, and left as a Remnant unto the Earth, when the Flood came, &c. and destroyed every living Substance, &c. Only *Noah* and they that were with him in the Ark remained alive. Then afterwards *Noah* (by Faith) built an Altar, and Offered *Burnt Offerings*, and the Lord smelled a Sweet Savour, and made an Everlasting Covenant, *That all Flesh should perish no more by the Flood*: and placed the Dread of them upon the Beasts of the Field, and upon every living thing, and he gave unto them every Moving Thing that liveth, to be Meat for them; *But Flesh with the Life thereof, which is the Blood thereof, they were not to eat*. From whence it is to be understood, they were more subject unto the Life of the Creature of this World, than *Adam* was in the day when God made him, and placed him in *Paradise*. And upon this Scripture there is much to be observed; but to have a right Observation, it is needful to wait in that Silence wherein Power is to be known; to ask the Father to be a Partaker of the Eternal Spirit; *For the Heavenly Father will give the Holy Spirit to them that ask him, even that Spirit that Searcheth all Things; yea, the Deep Things of God*.

And now after God had Blessed *Noah* and his Sons, the World began again to multiply, and God left not himself without a Witness amongst them: But alas! the Imaginations of Mens Hearts being vain, they soon forgot the Lord, and became vain in their Hearts, and committed two great Evils; First, *They refused the Way that God ordained*; and then Secondly, *They went to build themselves a Way, which was a Tower, whose Top they would have reached to Heaven*.

But alas! this was the Builders corrupt Desires, and therefore, says God, **Go to, let us go down, and there Confound their Language, and the Lord scattered them abroad from thence upon the Face of all the Earth, and then they left off Building, and the name of that Place is called Babel, because there the Lord confounded the Language of all the Earth. And so here Gods Strong Hand was a witness for himself, and they were all left without Excuse.*

Oh let this be an Example to us this day, and that this confused People may

as *Monuments* of Unbelieving Souls before our Eyes. For they went to building, because they would exalt, and get themselves a Name, but the Name of the Lord they did not exalt. Therefore how *inexcusable* are we, if any of us should seek to exalt our Names above Gods Name, and our own works above the workings of the *Universal Spirit of God*. Therefore let this be as a warning unto us continually, and let us be passive under the Hand of God, that his Name may be exalted above our Names, that his Works may stand firm in our Souls, that all our own works and Imaginations may be confounded, that God may work in us to will, and to do, &c.

And let this be a warning unto the Self-conceited, whose Righteousness stands in a vain Imagination, exalting their own works, striving to enter Heaven, and not by the Way, Christ Jesus; and so would lead People after them and their wayes, and would set up themselves and their own works; and these are such that are unto the Church of God, but like the growing of *Tares* amongst the *precious Wheat*.

Now after God had Scattered these Builders, he visited *Abraham*; and by Faith Abraham obeyed the Lord, and he looked for a City which hath Foundations, whose Builder and Maker is God. For the Promise of God was revealed unto Abraham, and in him and his Seed was the Blessing unto the Nations; this was the Seed of Faith, in whom man was Elected before the Foundation of the World: this Seed was the Promise of the Father unto Adam, and from Adams day unto Abrahams, the Righteous all pertook of it; for it is said by Jesus Christ, who is the Seed of the Promise, who appeared many hundred years after Abraham in a Body prepared of the Father, Abraham *rejoyced to see my Day, before Abraham was, I am*. This is he whom God hath Anointed to preach Salvation unto every one. And in Abrahams Day God visited the five Cities, and because of their wickedness God consumed them all; but the Righteous Man, God delivered from amongst them, for their wickedness was great; whose wickedness even unto this day, the waste Land that smoaketh, is a Testimony; and Plants bearing Fruit that never come to ripeness, and a standing *Pillar of Salt* is a Monument of an Unbelieving Soul; and this was for not regarding Wisdom, that this hurt came upon them. And from Abrahams Day unto Moses's Day God worked many wayes amongst Mankind, so that all were left without Excuse; for *Wisdom* still uttered her voice unto all Adams Offspring: but those that would not hear were forsaken of the Lord. Now afterwards God appeared unto Moses, and did choose him to be a Leader of the People that proceeded from the Loyns of Abraham: this Moses God made like unto the glorious Saints, and magnified him, so that his Enemies stood in fear of him, and the Lord caused him to hear his Voice, and brought him into the Dark Cloud, and gave him Commandments before his face, *Even the Law of Life and Knowledge, that he might reach Jacob his Covenants, and Israel his Judgments*. This is he whom God anointed to be a Leader of the Seed of Abraham out of Egypt, and therefore his Memorial is Blessed.

Now observe, Although God called this People his Chosen, yet the Rebellions among

among them, he did not let go unpunished, but he was just in his Judgments upon them, as he was upon the *Gentiles*, that were not of the Seed of *Abraham* after the *Flesh*; therefore when some conspired against *Moses*, the Lord saw it, and was displeased him, and in his wrathful Indignation they were consumed; for God is as just in his Judgments upon *Professors*, as upon *Profane*. Therefore ought this to be an Example before our Eyes this day, that we may have a Care, and not sin against that Prophet whom God hath raised up, who is like unto *Moses*, by whose Mouth God speaks unto his People, which is *Christ Jesus*, the Rock of Ages, by whom the *Antients* came to have an Acquaintance with the God of Heaven. And it is to be observed that altho *Moses* was the Man whom God spake unto in the Cloud, and gave Commandments unto, Even the Law of Life and Knowledge, that *Jacob* might be taught Gods Covenants, and *Israel* his Judgments; yet it was only by *Christ* that the *Antients* had Faith, by which their Offerings were accepted; And they obtained Witness that they were Righteous, God testified of their Gifts, for they did all eat of the same Spiritual Mear, and did all drink of the same Spiritual Drink; for they drank of that Spiritual Rock that followed them, and that Rock was *Christ*. This is that Rock that God hath given for a Witness to the People, a Leader and Commander to the People, who shall call a Nation, and Nations that knew him not shall run unto him.

Now observe, that although *Jacob* was taught Gods Covenants, and *Israel* his Judgments, yet they being disobedient, Destruction came upon their heads; and from amongst them God raised up his Prophets and Servants, and by them he often testified against their vain Imaginations and gross Idolatry. For the God of Heaven from his holy Mountain gave them Laws, he commanded them to keep his Statutes, and to observe divers Ordinances: But alas! they committed two great Evils; for they first, Forsook the Lord, the Fountain of Living Waters, and then benighted them out Cisterns, Broken Cisterns, that could hold no water: and unto such the Lord by the Mouth of his Prophet did say, To what purpose is the multitude of your Sacrifices unto me? Who hath required it at your hands? to tread my Courts: bring no more vain Oblations, Incense is an Abomination unto me, the New-Moons and Sabbaths, the calling of Assemblies, I cannot away with, it is Iniquity, even the Solemn Meeting; your New-Moons and Appointed-Feasts my Soul hateth; they are a Trouble unto me, I am weary to bear them; wash ye, make ye clean, saith the Lord.

And now how needful is it for us to observe these things, that they may be a Warning unto us, that we may be fore-warned of the danger of making a great shew of treading Gods Courts, and our Lives the mean time to be only feeding upon that Imagination, which leads only into the formal Part of Worship, and not into the Power of that true Worship which is acceptable to God, which is only and alone to be witnessed in the Spirit, and that by the Powerful Operation of the Holy Ghost.

And now observe, although God did call *Israel* his Chosen People, yet he was as just in his Judgments upon them, as he was upon the *Gentiles*; therefore we

was it said, *That one Day is with the Lord as one thousand Years*; and by the same Apostle it is said, *That God is no Respector of Persons, but in every Nation, he that feareth him and worketh Righteousness is accepted with him, for the Word which God sent unto the Children of Israel, Preaching Peace by Jesus Christ, he is Lord of all.*

Therefore it is to be observed, that the Gentiles, as well as the Jews, have been visited by the working of Gods Mighty Power, although not in the same Form and Manner as amongst the Jews; for he who is said *To be a Light unto the Gentiles, and Gods Salvation unto the Ends of the Earth*, his Appearance hath been unto all Adams Off-Springs, insomuch that all are left without Excuse. For observe, that although the Gentiles have not the written Law in Tables of Stone, yet do by nature the things contained in the Law; these having not the Law, are a Law unto themselves, which shew the Work of the Law written in their Hearts; their Consciences also bearing witness, and their Thoughts the mean while accusing or else excusing one another; for they are conscious to themselves of many Evils amongst them, and they have from the Beginning seen the Blessings of the Heavens, and have partook of the fruitful Seasons, and they have, and are convinced that they receive Good for Evil, and therefore they have been, and are all left without Excuse.

Object. Is it so that the Law is written in the Gentiles hearts, and that they do the things contained therein? And is it so that God gave unto Abrahams Children Laws and divers Ordinances from his Holy Mountain. It is asked, Where the Gentiles or those called Heathens, have any Benefit by the New Covenant which God promised he would make with the House of Israel and the House of Judah; And is this Covenant to be witnessed this Day, in this our Age amongst Mankind?

Ans. The New Covenant that God promised he would make with the House of Israel and with the House of Judah, the same was fulfilled, insomuch that in the fulness of time Jesus the Mediator of it, he appeared in that Body which the Father prepared that his Will should be done in; and when he came, it is to be observed, that his Appearance was not *To destroy the Law or the Prophets*, but he came *to fulfill them*; and until all be fulfilled, not one jot or Tittle shall pass from the Law; for it is easier for Heaven and Earth to pass away, than one Tittle of the Law should fail. Therefore observe what this Law is, is it not the Law whom God gave unto Abrahams Seed, the work of which Law is written in the Hearts of the Gentiles, as above is made appear; and this is that Law which Christ came to fulfill, and not to destroy. And now observe, that wherever the Law and Commandments are written, there is the Appearance of our Lord and Saviour Jesus Christ, and that to fulfill the same, be it in the Hearts of Jews or Gentiles; for the second Covenant which God hath made, which is for the fulfilling of that Law which God did give from his Holy Mountain unto his Servant Moses: this Covenant is Christ Jesus, whom God gave for a Covenant of the People, *to Establish the Earth, and to cause to Inherit the Desolate Heritages.* (Oh the excellent Power of his Coming!) For his Coming is that he may say to the Prisoners, *Go forth*, and to them that are in Darkness, *Show yourselves.* Oh those blessed words of his Mouth, they shall not fall to the ground like water, but they shall stand sure throughout all Generations.

This

This is he whom God hath raised up like unto *Moses*, from whose Mouth the Law of Life and Knowledge doth proceed this day, which is Jesus, the Mediator of the New-Covenant; *the Power and Vertue of whose Incarnation, Suffering, Dying, Death, Resurrection, and Ascension, stand in force to this Day, and will stand firm unto the End of the World*: For it is easier for Heaven and Earth to pass away, than that one Jot of the Vertue and Power of the Incarnation, Suffering, Dying, Death, Resurrection and Ascension of our Lord and Saviour Jesus Christ should fail, throughout all Generations. Therefore, O that we may not look upon Men, or the Sons of Men, but as Men, but O that we may look upon the true Jesus as the Christ, the Son of the Most High God: that we may know our Dependance to be in him alone; and that because it is his Lips that preserves People Knowledge. Therefore let us be warned to fly from Contentions, and in true Humility to wait upon the Lord Jesus, that we may witness the Vertue and Power of his Blessed Incarnation, Suffering, Dying, Death, and Glorious Resurrection: And this is the only way to get to Heaven, and not another. Therefore if any think to get to Heaven any other way than through that Gate which Christ Jesus hath opened: let such be warned, lest they should be found to be Thieves and Robbers, &c. Climbing up another Way than that which Christ the good Shepherd hath cast up, *who through the Eternal Spirit offered himself without spot to God for which cause he is become the Mediator of the New Covenant that God promised, he would make with the house of Israel and with the house of Judah*; This is the Covenant that God hath established throughout all Generations, and it is in force this Day (for it stands firm) and is fulfilled. *For the Law of the Lord is written in the Heart, and is put into the Inward Parts*. And God is become the Teacher; therefore blessed is every one that learns of him this Day. And now observe that the Gospel of Christ is that by which Salvation is only known, and that the Law of the Gospel is Life, from whence is to be understood, That as the Gentiles had not the Outward Law of Moses written in Tables of Stone, yet the Work of the Law was written in their Hearts. So altho many of the Gentiles, or those called Heathens have not the Testimony of the Gospel that is written by Matthew, Mark, Luke and John, yet they do receive of the benefit of the power of the Gospel, in so much that the work of the Law that is written in their Hearts, the same is fulfilled in them, and that by the Power of the coming of him who is the Mediator of the New Covenant. So that they are conscious unto themselves of many evils amongst them, which the Light of the Gospel in them doth condemn, and if they do not harden their hearts, but keep innocent in what they know, they come to receive Peace and Comfort in that *Grace and Truth that came by Christ Jesus*. But if they harden their hearts against the Work of the Law that's written therein, and if they shut their Eyes against the Light of the Gospel, that would shine in their Understandings, they do become Sinners. And now seeing God hath so visited all People by the Power of his Son, it is to be observed that the very Heathens (so called) that are innocent in what they know they have bene fit by the

Power of the Second Covenant ; For the God of Heaven, his Love being over the Works of his Hands, he did prepare a way for the Salvation of every one of Adams Off-Spring ; which way is in force this day, and will so stand unto the End of the World.

Object. *Is it so, that God did prepare a Way for the Salvation of every one of Adams Off-Spring ? How comes it to pass, that all have not been Saved from the Bondage of Darkness ? And how is it that many in this Day are under the Bondage of Darkness ? Inasmuch that they do not witness the True Spiritual Liberty unto which they are called, and that by him who is the Mediator of the New-Covenant ?*

Ans. That all Mankind by * Nature are Children of wrath and subjected under Corruption, hath been already shewed ; and therefore, let it be said, That Man in some respect, is become like the Beast that perisheth ; and what if I say, That Man in the Fall is even like unto the Nature of those four Beasts which Daniel saw in his Vision by Night ; and now to see whether his Heart is not the Beast that perisheth : Let him but consider four things.

First, Whether there doth not lodge in him a Body of Cursed Self-Love, which is the Cause of that Cursed Desire, which makes the Heart eager to be exalted above other his Fellow-Creatures, which is like the very Nature of a Lyon, which was the first Beast.

Secondly, Whether there doth not lodge in him Cursed Envy ? wherein in the Anguish of his Heart, he striveth to trample his Fellow-Creatures under him, and to destroy their good Names amongst the Sons of Men : Therefore consider the Nature of the Second Beast. (A Bear.)

Thirdly, Whether there doth not lodge in him multitudes of * Spots of Darkness, in which the poor Soul is in dreadful Venom, striving to have Dominion over every one, and will not be crost by any, but spitting his Venom upon every one that would crost him in these his Cursed Lusts. Now consider of the third Beast. (A Leopard)

Fourthly, Whether there doth not lodge dreadful and terrible Fury ? being strong in the Power of Darkness, so that he devoureth and breaketh in pieces, and would be exalted over all. Therefore consider what the Fourth Beast did, which was divers from all the Beasts that were before it, Dan. 7. 4, 5, 6, 7.

Object. *The four Beasts that Daniel saw, were concerning four Kings, which should arise out of the Earth, &c. Therefore, Why dost thou compare the Sins of Men unto them ? How art thou concerned to Search after these Things ? Is not this the Tree of Knowledge of Good and Evil, which Adam Fell by looking after, with neglect of the Tree of Life, &c.*

* Observe, That Mans Soul being in the Fall, in the Nature of Wrath ; it is in honor but like the lusty Beast, and his Body being but Subject to Vanity, under the Bondage of Corruption that abideth not, but is like the Beast that perisheth. Psal. 49. 12.

* Many Evils.

+ Consider also the Nature of a venomous Toad, whose Belly is full of Spots.

Ans. My Friend, to the First Part of the *Object*. let me answer thee on this wise ; Although *Daniels* Vision was concerning four Kings which should arise out of the Earth ; yet it is my Understanding, and that which I have received from

him, (*In whom the Treasures of Wisdom do Lye*) that the
 † *or their Natures.* † Powers of the four Beasts doth certainly figure the dreadful
 Lusts that do Reign in the Members of Lost Man ; under
 which, multitudes of Offences are given to God Almighty ; which if well considered, may make one cry out, *O wretched man that I am, Who shall deliver me from the Body of this Death?*

Now observe, after the Vision of the four Beasts, it is written ; *That one like the Son of Man came with the Clouds of Heaven, and came to the Antient of Days, and there was given him Dominion and Glory, and a Kingdom, that all People, Nations, and Languages should Serve him, his Dominion is an Everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.* This is he into whose Hands all Power in Heaven and Earth is given ; for he is sent into the World, that through him the World might be Saved. He is the way whom God hath ordained for the Salvation of the World. Therefore, *He that Believeth in him is not condemned, but he that Believeth not is condemned already, and this is the Condemnation that Light is come into the World ; that is, God hath visited all Mankind by the Light of his Son ; But Men love Darknes rather than Light, and that because their Deeds are Evil :* that is, all Men as have been shown, are fallen under the Bondage of Darknes, wherein they are subjected unto those Lusts that war in the Members, as above is testified ; in which cruel Lusts, Is not man in the very Nature of those Beasts which *Daniel* saw in his Vision, the Power of whom is

great. *In which Man loves Darknes rather than Light, because his † Deeds are Evil.* But now observe, That the Power of him that came, *that was like the Son of Man, his Dominion was over all :* This is he that is the Glorious Light, who hath from the Beginning visited all the Sons of Men, offering unto them Power and Dominion over those Curfed Lusts that war in the Members, which in some respect makes Poor Man but like the Beast that perilleth. But Man being held back by those Lusts, that is, he abiding in the Deeds of Darknes, refusing the Visitation of the Light, denying to be Enlightned by it, they come in refusing and denying of it, to be condemned by it : So well was it said, *That this is the Condemnation, that Light is come into the World, but Men love Darknes rather than Light, because their Deeds are Evil.* The Darknes they love, is that wherein they are Children of Wrath ; the Light that they do not love, is the Light that shineth in a dark Place, which discovers the Deeds of Darknes. And now observe, Because this Light doth appear, and the Creature still abiding in Darknes, and refusing to be enlightned by it, it remains a Sinner in Darknes, and hath no Cloak for himself, but is naked and bare before the Light. But now observe, The Creature being by nature a Child of Wrath, in Darknes (*if the Light had not appeared*) then the Creatures dwelling in Darknes, had not been his Condemnation. But the Light in some measure

one way or another, hath appeared unto all Men, none accepted; this is that Light that is a Refiners fire, Wonderful Councello, Prince of Peace, The Son on whose Shoulders is his Government. But some Men in all Ages refusing Obedience unto that which God reveal'd by his Light unto them, they still abode in Darkness, where by nature they still continued Children of Wrath; and because of the Lights Appearance according to its Appearance, they have been left without a Cloak for their Sins: So Mankind that have rejected, and are rejecting the Council of this Light, which is the way that God the Father prepared for every one of Adams Off-Spring: They have, and do bring swift Destruction upon themselves, and so remain under the Bondage of Darkness, and many have fell into a State of Unbelief; Inſomuch, that they have not believed in him who is from above, even Jesus the Saviour, and so many have dyed in their Sins, being chained down under the Bondage of Darkness, upon whom the *Wrath of an Angry God rests for ever*. Therefore while the Day of Gods Loving Visitations lasts unto any, let them be warned by one who hath known the Judgments and Mercies of God; that they seek to make *their Calling and Election sure*, before the day of Eternal Destruction and Misery breaks forth unawares upon them.

And now my Friend, having answered the first Objection, and the first Part of the second, I am now come to answer the second Part of the second Objection.

Ans. As concerning my writing concerning the State of Man in the Fall, wherein he is in some respect but like the Beast that perisheth. I do not write what I know not, but through Mercy, I know sensibly what I write, having through deep and tedious Travels met with My Soules Beloved, who doth faithfully open unto me the Mystery of Salvation, and hath given me an Understanding what Man was in Paradise, and what he is come to be through his eating off the *Tree of Knowledge of Good and Evil*. And now observe, Altho Adam should not have known the *Tree of Knowledge of Good and Evil* Experimentally, but should have kept in that Holy, Heavenly Paradisiacal State wherein God Almighty placed him; yet seeing he fell through feeding upon the *Tree of Knowledge of Good and Evil*, and with him all his Off-Spring. Therefore I say, *It is now as profitable for Man to have a right Understanding what the Tree of Knowledge of Good and Evil is in it self, as it was unprofitable for Adam and Eve to know experimentally what it was*. And for a Testimony thereunto, I remember a worthy Saying of a Friend of mine, which is very suitable upon this occasion, &c.

As the Physician ought to find the Spring of Disorders in the Sick, as the Chyrurgeon the Depth of a Ulound; even so we to have a distinct Understanding of that by which Man fell; our knowing of it is as the spreading the Snare in the Sight of the Bird.

And now, my Friend, for a Close, Let me tell thee, that I have read many Testimonies of many faithful Men, whom God hath honoured with his Holy Spirit, which have answered unto the Spirit of God within me; yet in this my Short Testimony for God, I have faithfully written what I have received from the Lord, and what God hath stampt upon my Soul. Therefore let all be warned not to de-

Ipse, if they cannot understand some things. But wait upon God, and pray in Innocency unto the Lord, and no question but he will answer their *hungry Souls*, as he hath answered mine. Therefore *Glorify* be unto his Name for ever, saith thy Faithful Friend, who is given up this Day, and am ready to give an account unto every Christian Enquirer, of the *Faith, Hope, and Charity* that dwells in me, and that concerning the Blessed Power of the *Incarnation, Suffering, Dying, Death, and Glorious Resurrection of Him whom God hath annointed to Preach Salvation unto the Ends of the Earth.*

In London Written and Printed,
the 1st. Month, 1682.

John Crabb.

The Reader may understand, that the foregoing Testimony is an *Epitome* of a Book that I have written, but not Printed; and observe, I have not altogether writ this for the sake of the Full, whose Righteousness is in exalting themselves, who this day in vain do worship, teaching for Doctrine the Commandments of Men. But this is chiefly written for the Poor and Needy, who waits at Jesus his Feet, to receive the Doctrine that drops from his Holy Mouth; unto whom God reveals by his Spirit the Mysteries of his Kingdom, and with such I am at Unity this day, let them be of what Nation, Tongues, or People soever.

Amen, Amen, saith my Soul.

POST-SCRIPT.

Which is a few words unto all the True Christians that are called *Quakers*; but especially unto the Inhabitants of the City of Dublin.

Honoured Friends,

It is you that are honoured indeed, whom God the Father hath Anointed with the Spirit of his Son, in whose Spirit every True Christians Life doth consist; in the sense of which I write this unto you at this time, desiring that the pure Gift of God in us may be dayly stirred, that in the Strength of the same we may faithfully follow the Lamb through Tribulations, having an Eye unto the Recompence of Reward; for the Sake of which we may count this World, the Glory and Friendship thereof, but as Dung and Dust in comparison of the Excellency of that Life that is with Christ, the Son of the Living God, wherein is Power sufficient to make us able to stand in the Sure word of Prophecy, unto which we shall do well to take heed; and that because in it doth consist the True Christians Life; by the Power of which we shall be made able to Pray unto God, and say, Our Father, give us day by day our dayly Bread, and forgive us our Sins, for we also forgive every one that is indebted to us. And so I desire the Lord to keep us in his Love, that we may bless when we are curst, that we may not be vile when we are reviled, but that in patience we may follow the Lamb through Tribulations, having a Eye unto the Recompence of Reward. So I Remain your Faithful Brother in that unto which the Lord hath called us. Farewell.

In London, Written the 21st.
of 1st. Mo. 1682.

J. C.

An Additional Post-Script.

A few Words unto all tender Hearted true Christians, under what Name or Denomination soever.

Also something of L. C. S. F. E. H. R. E. & Co. written: being several Reasons for Liberty of Conscience.

My Friends and Brethren,

After I had written the foregoing Epistle unto the true Christians that are called *Quakers*, there was raised a Concern upon my Spirit, to write a few Lines unto all you that are true *Christians*, who are not so called: for my Friends, it is not to be called after any Name, that makes a Man a *Christian*: but the only way to be a true *Christian*, is, *To follow the Footsteps of Christ*; of which, I question not, but you are sensible of; therefore with you, through the great Love of God, my Soul desires to dwell for ever in the true *Christians Life*, which doth not consist in the invented Formalities of *Self-Masters*, but doth consist in the Life of Christ, wherein the Soul doth enjoy the blessed Comforts of the *Heaven*, that waxeth not old, and that through the Powerful Operations of the *Holy Ghost*, who is sent to be the *Comforter* of the Righteous in their Travel, and is appeared, to reprove the World of *Judgment*. Therefore, Oh that we may always dwell together in Love, and stand continually upon our *Watch*, so as that it may not be unto us, as unto the World, that is, *To be reprov'd for Judgment*. Therefore let us be on our *Watch*, waiting dayly upon God, praying for Power, that we may know a dayly Growth and Increase in these precious *Talents*, that God through his Son hath bestowed upon us; then I am sure God will take delight to do us good, and set us as a *City upon a Hill*, to be *Lights*, shining in the *Glorious* and *Praise* of his own *Pant*. Then we shall be sensible to say, not unto us, neither unto mortal Man, be any Praise at all: But unto our *God* be all *Praise* for ever. And so the Lord will make us as Instruments in his Hand, not to do our own Will, but the Will of Him that works our *Salvation*; so that we shall be, through the Love of God, as *Lights* set on a Hill amongst those *Scatter'd* that we walk; and then without all Controversy, the Word of the Lord will often be as a Fire within us, to testify against the Deceit of the *Impious* formalities of those that would arise, and be as *Self-Masters* over us, striving to impose that upon our tender *Conferences* which our God requires not of us. But my Friends, let us stand fast in the Liberty unto which, by the Power of Christ Jesus, we are call'd: then we shall be able to say, as *W. P.* writes in his *Addr. to Prop.* *Let me testify that God hath laid none, neither will his Royal Sonning to subvert your Apprehensions in the Name of his Institutions*; as *1st p. 77*. And so now my Friends, as we stand fast in that Liberty unto which Christ hath call'd us, we shall dayly know an Increase, witnessing our Lives to be hid with Christ in God, which is the true Blessing is. And then altho we may be called after the Name of several *Visible Societies* amongst whom we walk; yet as through the Love of God we come to be Members of the true *Church*, of which Christ is Head, we shall be happy and then what

need we matter the Names of the Societies that we are called after; for it is not to be called after any Name, that can make us happy; but it is the Life of Christ, wherein the true Happiness doth consist. Therefore well is it said by W. P. in his *Addr. to Prot.* pag. 177. That to be of the Church of which Christ is Head, the Redeemed, Regenerated Church of Christ is quite another thing than to be of any Visible Society whatsoever: for in all such Communions there are but too many that have no true Title to Christianity, &c. For the Immaculate Church, of which Christ is Head, is made up only of Holy and Regenerated Souls throughout the Societies of Christians. And now my Brethren, it is unto you that know the Work of true Regeneration that I write; and for you, as for my own Soul, doth Breathings arise, desiring our faithful Standing in those Places wherein the Lord hath ordered us. *And so fare you well for ever, Saith my Soul.*

In London, written the 1st. of
the 3d. Month, 1682.

John Crabb.

And now here is further also, *Liberty of Conscience Asserted, and several Reasons rendered, why no Outward Force nor Imposition ought to be used in Matters of Faith and Religion given forth by I. C. S. F. F. H. R. H. and now Reprinted for the Benefit and Comfort of all tender open Hearted People, and also Recommended unto the Pennsylvanians; and that because the Counsel therein is good for them, and the reason given, which if they practice, will be wonderfully for their Safety, both Outward and Inward, and that while they have a day. &c.*

Liberty of Conscience Asserted, &c.

LIBERTY of CONSCIENCE ought to be allowed in the days of the Gospel, in the free Exercise of it to God-ward (without Compulsion) in all Things relating to His Worship, for these Reasons following.

1. Because the General and Universal Royal Law of Christ Commands it, *Mat. 7. 12. All things what so ever you would that Men should do to you, do ye even so to them: for this is the Law and Prophets.* That which every Man would have and receive from another, he ought by Christs Rule, to give & allow it to another. But every Man is willing to have the Liberty of his own Conscience, therefore ought to allow it to another.
2. Because, No man can persuade the Conscience of another, either what God or how he should be Worshipped, but by the Spirit, which God hath given to instruct Man in the ways of Truth.
3. Because, All Obedience or Service that is obtained by Force, is for fear of Wrath, and not from Love, nor for Conscience sake; and therefore will but continue so long as that Fear, or Fear abides upon them.
4. Because, That by forcing, no man can make a Hypocrite to be a true Believer; but on the contrary, many may be made Hypocrites.
5. Because, That in all forced Impositions upon Mens Consciences, there is something of the Wrath of Man exercised, which works not the Righteousness of God, but rather begets Enmity in the Heart one towards another.

6. Because, That by *forcing* anything upon Mens Consciences, as to Matters of Faith and Worship, many are hardened in their Hearts against the things *Imposed*, when as otherwise, through *Love* and *gentle Instructions*, their hearts might be persuaded to willing Obedience.
7. Because, That *Persecution* for Conscience contradicth Christs Charge, Mat. 13. Who bids, That the Tares (or false Worshippers) be suffered to grow together in the Field (or World) till the Harvest (or End of the World.)
8. Because, *Force* is contrary to the End for which it is pretended to be used, (viz.) The preservation and safety of the *Wheat*. Which End is not answered by *Persecution*, because the *Wheat* is in danger to be plucked up thereby, as Christ said.
9. Because, To *Force*, is inconsistent with the Belief of the *True Conversion* (and other false Worshippers) which is prayed for by the *Publick Teachers*, and cannot be attained, if *Persecution* for Conscience be prosecuted.
10. Because, They that *Impose* upon mens Consciences, exercise Dominion over mens Faith, which the Apostle denied, saying, They had not Dominion over any mans Faith.
11. Because, *Imposition* upon mens Consciences, necessitates them to Sin, in yielding a *Conformity* contrary to their own Faith: For whatever is not of a mans own Faith, is Sin.
12. Because that *Imposition* and *Force* wrestles with *Flesh* and *Blood*, and *Carnal weapons*, which is contrary to the Apostles Doctrine, who said, Our weapons are not *Carnal*, but *Spiritual*, & mighty through God, and we wrestle not with *Flesh* and *Blood*.
13. Because, There is but one Judge, Ruler and King in and over the Conscience, as the Saints have testified in the Scriptures of Truth; and whosoever would intrude, so as to be Judge and Lawgiver over the Conscience, intrencheth upon the Prerogative of Christ. Isa. 33. 22. James 4. 12.
14. Because it is prophesied in Isa. 11. The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and there shall be no Destroyer in all the Holy Mountain: and therefore no *Imposition* upon Mens Consciences.
15. Because, To *Impose* upon mens Consciences for differences in Faith, is contrary to the Advice of the Apostle, who directs People, To wait upon God to be satisfied, and not to the Magistrate, or Others, to be forced; who saith, Whereunto we have attained, let us walk; and wherein any Man is otherwise minded, God shall reveal even that unto him.
16. Because, To *force* Mens Consciences, and to lay Yokes upon them, is to make void the Bloodshed and Sufferings of Christ, who sits upon the Throne of the Conscience, and gives Liberty there; and commands us to stand fast in that Liberty, and not to be entangled through the *Impositions* of Men, or Yokes of Bondage, Gal. 5. 6.
17. Because in all Nations the different Professions and Persecutions of Religion, are either Friends or Enemies to the Government. If Friends, then obliged by that Bond. If Enemies, then Christs Command is to take place, who saith, Love your Enemies; which if observed, *Persecution* for Conscience will be avoided.
18. Because, *Toleration* of dissenting Persecutors in Religion was allowed in the Jewish State, as not inconsistent with their Safety, and that in things concerning God to obey, as the Scribes, Pharisees, & Jews, themselves with others.

THE FIRST PART

OF

Babel's-Builders

Unmasking Themselves,

As appears by the following Judgment from Barbadoes (promoted by George Fox his Party, and subscribed by Eighty two of them.) With a LETTER of G.F's. G.W's. &c. in Answer thereunto; and Observations thereupon. Also, A False Prophecie of that Lying Prophet Sol. Eccles.

Whereas the following Discourse was formerly Printed and privately Disposed, to those Concerned, or privy to the Controversie depending, amongst those called Quakers, but finding some of G.F's. Party have since Publickly Exposed it with Slanderosus and false Charges on the Auther, This second Impression, with some small Addition, is now made Publick, in Detestation of the Principle contained in the Judgment and Letter of G.F. &c. Being of Evill tendency, and contrary to the Doctrine of Christ, his Apostles, and all sincere-hearted Protestants.

Also, in Expectation it may be of Service to those who do not desire to GIVE UP THEIR WHOLE CONCERN SPIRITUAL AND TEMPORAL, IF REQUIRED, TO THE SPIRIT OF GOD (as they term it) IN THEIR MEN AND WOMENS MEETINGS. But for those that have so done, (as is too Obvious there be many such) that the Lord would give them to see the Errour of their Ways, and Repentance before it be too late, is the Desire of,

Thomas Crisp.

Thus saith the Lord of Hosts, Hearken not unto the Words of the Prophets, that Prophecie unto you — They speak a Vision of their own Hearts, and not out of the Mouth of the Lord, Jer. 23. 16.

by Prophets have seen Vain and Foolish Things for thee, and they have not discovered Thine Iniquity — but seen for thee False Prophecies, Lam. 2. 14.